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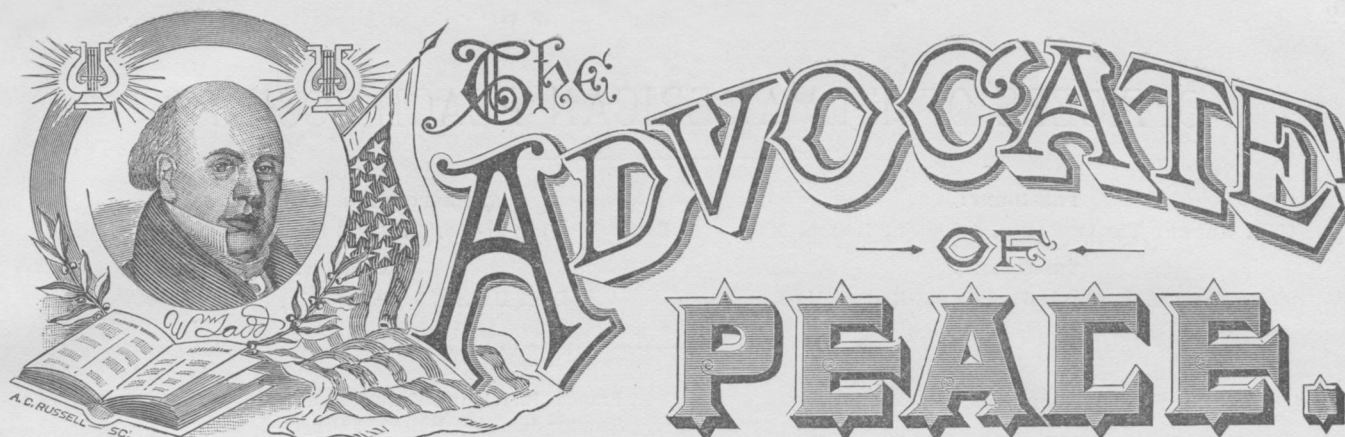
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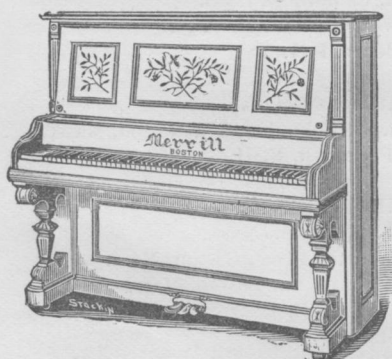
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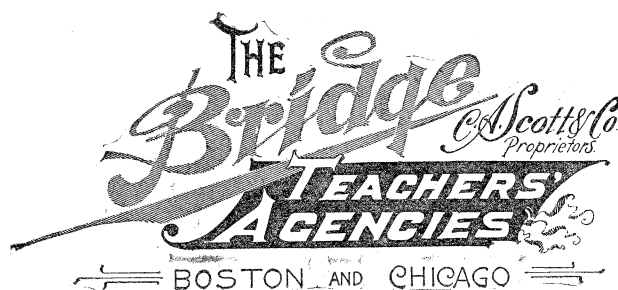
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## WILLIAM PENN'S HOLY EXPERIMENT IN CIVIL GOVERNMENT.

BY BENJAMIN F. TRUEBLOOD, LL.D.

[Read at the Public Commemorative Service held under the auspices of the Christian Arbitration and Peace Society in Association Hall, Philadelphia, December 14, 1894, in connection with the placing of the statue of William Penn on the City Hall.]

The first knowledge that I ever had of the noble statue which now crowns your great municipal building came to me in a rather curious way. Years ago when the work of constructing the building was not more than half completed I chanced to be in the city. Walking one day up Market street toward the Broad-street station, I enquired of a gentleman who was with me what the cost of the edifice was likely to be when completed. He gave me approximately the cost up to that time, and said that nobody could guess what the expense of the future work would be. He then added, with a significant smile, that

it was proposed to cover up the stock-jobbery connected with its erection by placing a statue of William Penn in his broadbrim on the top of it.

This was my introduction to the statue in connection with the placing of which I have been invited to say a few words about William Penn's experiment in Christian statesmanship. I am sure, after the little avalanche of municipal righteousness which has recently descended upon several of our cities, that you will agree with me when I say that the lifting of this statue of the great Quaker to the summit of your city hall means something more than the mere *covering up* of some stock-jobbery, more or less, which may have been connected with its erection. May we not take it as a prophecy of the entire banishment from your city life of all municipal crookedness and pollution, and of the enthronement in our common country, for you and for us all, of that principle of brother-love,—divine, all comprehensive, practical,—out of which all Penn's work grew. This principle he has enshrined in the name which every citizen of this great city speaks and hears spoken every day of his life. Philadelphia, brother-love! That is the message of the silent lips of the founder to the great Commonwealth to-day. That is the thing which human society, after its long sorrowful centuries of bitter hate and endless bloodshed, is slowly learning to recognize as "the greatest thing in the world"; the real secret of all that is worthy and enduring in its progress.

The story of William Penn, in its marvellous uniqueness and its unmistakable participation in the supernatural, has always read to me much like a myth out of the olden time. Not that there is anything shadowy or unreal about it, for in the entire annals of the race no bit of history is more authentic and clear. So many of the original documents are preserved in the archives of your own Historical Society and elsewhere that the man stands before us worshipping, loving, preaching, writing, creating charters, making treaties, governing, settling difficulties, allaying disorders, defending himself against injustice and wrong, giving away his life and fortune, and breaking down under abuse and ingratitude, in as lifelike a way as if he were still the governor of the Commonwealth which he founded on this spot 212 years ago. Not only is his history incomparably clear, but it is also clearly unlike any other piece of human his-